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MISCELLANY.

EXTRACTS FROM REV. STEPHEN CHAPIN'S CENTURY SERMON.

PLANS OF USEFULNESS.

We may benefit our posterity by labouring to devise plans of usefulness.—Though we may feel ourselves to be of little note or use in the world, yet one thought, one hint, one word, or plan of ours, may be the mean of infinite good in the salvation of thousands of souls. The suggestion of Reuben, to cast Joseph into a pit, was the mean of saving the kingdom of Egypt and the nation of Israel from entire destruction. The fidelity of Mordecai in giving timely warning to the king, that a plot was laid to take his life, proved the occasion of saving the Jews from an appointed massacre. The firmness of Daniel's three companions, in refusing to worship the golden image, was instrumental of spreading the knowledge of the true God throughout the whole Empire of Babylon! Mr. Carey, and a few others, when they first agreed to meet on the first Monday in every month to pray for the spread of the Gospel, little thought, that they were then commencing a custom, which was to spread over the earth, and to be the mean of exciting, every month, the prayers of the people of God, in every quarter of the earth, to draw unnumbered blessings on christian and pagan nations. A pious female in Boston, at a dining hour, proposed to the company to lay aside one cent for some charitable purpose, instead of taking their glass of wine, and to repeat it weekly.—But she was not apprized that she was then laying the foundation for those cent and mite societies, which have contributed one of the largest streams of charity to aid in accomplishing schemes of benevolence. The cent institution in New-Hampshire paid into the missionary treasury, in one year, more than fifteen hundred dollars!

Robert Raikes, when he opened the first Sabbath School in the city of Gloucester, did not imagine, that he was then founding an institution, which was to be extended through Christendom, and even into pagan lands, and within a few years to furnish gratuitous instruction to more than 600,000 children! On many of these schools God has poured out his spirit, and in them spreading revivals, have been commenced, and many children have been gathered "from the highways of sin and death" into the fold of Christ. That obscure individual, by performing that obscure act, did not know he was then doing that, which would enrol his name among the most distinguished benefactors of mankind. But yet, when all the splendors of royalty, and all the fame of conquest, are buried in oblivion, Robert Raikes will be remembered, by saints in glory, "as the father and founder of Sunday schools."

The Rev. Joseph Hughes, when the thought first darted through his mind of forming a Bible association to supply the destitute, did not anticipate that that thought would give rise to the British and Foreign Bible Society; a society which displays most ardent and enlightened zeal, and comprises vast weight of influence and vast resources of wealth. Its spirit is so nobly catholic that, disregarding all civil and political distinctions, it is pouring forth its streams of charity to numerous nations of the earth. It has expended, during the sixteen years of its existence, three millions six hundred and eighty three thousand and fifty seven dollars, and has engaged in the printing and distribution of the scriptures in one hundred and twenty-six different languages and dialects! This society may well be styled the glory of the British nation and the wonder of the world. How little did Mr. Hughes imagine that this suggestion would be the origin of such an immeasurable good! that it would put in motion an institution, whose effects will continue and augment till the latest moment of time, and throughout every age of eternity!

How encouraging these examples! One word, one thought, one act, of yours may be the source of some unspeakably great and everlasting good. The word, ETERNITY, accidentally seen by a fashionable Lady, who looked over the shoulders of a maid engaged in reading a little tract, pierced her soul like a sharp arrow, and threw her into tremblings & amazements, and she had no more rest until she found it in a well grounded hope of eternal life through the blood of her once despised, but now adored Redeemer. Solomon says, "a word fitly spoken, how good it is—it is like apples of gold in pictures of silver." A remark of the Rev. Mr Simeon, on the benefit which had resulted from the services of Dr. Carey in India, first arrested the attention of the late Mr. Martyn to the cause of missions, and his thoughts then became occupied with the vast importance of the subject. Soon after which, pursuing the life of David Brainerd, his soul was filled with a holy emulation of that extraordinary man! & after deep consideration and fervent prayer, he was at length fixed in his resolution to imitate his example.*

*See the life of Henry Martyn, B. D. late Chaplain to the Hon. East India Company, page 434, Boston edition.

Thus all the incalculable good, produced by this devoted missionary of the cross, is traced to an individual and casual *remark!* You must not think, my friends, that every field of usefulness is occupied, that all possible plans of doing good have been devised, and that you have nothing to do but accomplish the designs made ready at your hands. There are paths to facilitate the progress of truth, which the vulture's eye hath not seen; but which will be discovered by our posterity, who will wonder that we, their progenitors, were so long held in darkness.

INVENTIONS AND NEW DISCOVERIES.

That man, who is the author of any valuable instrument, or machine, which diminishes the quantity of labor, and multiplies the comforts of life, performs a lasting service to his country. How much are we indebted to those, who invented the forge, the plough, the loom, and the mill! These instruments form the grand distinction between the civilized and the savage state. Without them, civil society could not subsist. Take away the forge and the plough; and agriculture, commerce, the arts, and navigation must all expire!

By the invention of the Telescope, what wonders have been opened to the astonished view of the astronomer! Aided by this instrument, man has penetrated far into the field of boundless space, and brought within his view unnumbered worlds of light, which lay far beyond the discovery of the natural eye.

Laurentius, of Haerlem, while he was cutting some letters on trees in a wood, afterwards rubbing them over with ink, and applying a piece of paper to them to take off the impression for the amusement of his grand children, little thought that by this simple sport he was inventing an art of more importance to the world than any other that can be named. I mean the art of printing.—This art has set in motion the most powerful engine, that has ever been made to act on the dearest interests of mankind. It was owing principally to this art, that the great reformation from popery and the revival of learning were effected, and spread with such amazing rapidity. It was through the medium of the press, that Luther multiplied and diffused his books, and copies of the scriptures, and thus a flood of light was poured upon the benighted mind. Men soon began to wake up from their long slumbers to see that they had been holden under the most cruel servitude, and pressed down with an enormous load of false and superstitious ceremonies. Printing, in modern missions, holds a place similar to the gift of tongues in the days of the Apostles. Indeed, without this aid, the oracles of God could never be known in all the living languages, the gospel could never be spread among all nations, unless God should again bestow those miraculous powers, which were given to the primitive church. But the press and the tongue will be the two principal external means of enlightening and renovating the world, and of hastening the universal reign of the Prince of Peace.

Flavio Gioia, when he first perceived that the application of the magnetic powers gave a polar direction to a rod or needle of iron, was not aware, that this little instrument in the mariner's compass, would give to man the dominion of the sea, and put him in possession of the whole earth, by enabling him to traverse every ocean, and to visit every quarter of the globe. Before this, the cautious sailor crept along around the coasts, rarely losing sight of land, having nothing for his guide but sun and stars, which were liable to be obscured by clouds and fogs. But when he learned the properties of the magnetic needle, he ventured out fearlessly on his favourite element, & could navigate his ship in all weathers, to whatever part he pleased. With the history of the seamen's compass is intimately connected the discovery of this western world. A discovery which has had greater influence on agriculture, commerce, science, church and state, than any other in the history of man.

The person, to whom was reserved the honor of making this discovery, was Christopher Columbus, a native of Genoa. This skilful navigator had gained a pretty correct knowledge of the spherical figure of the earth, and was induced by a variety of arguments, to believe, that beyond the Atlantic, lay a mighty continent, forming a counterpoise to the eastern hemisphere. He believed also, that, by steering west, a passage might be found to the East Indies. And thus the vast commercial wealth of that rich country would be laid open to the west of Europe, without reaching it by the slow route of the Arabian gulf, the Nile, and the Mediterranean. As soon as Columbus had settled his plan of discovery, he made application for public aid. With a patriotic spirit he tendered his services to his native government, the senate of Genoa. But they, not possessing his correct and vast compass of reasoning, rejected his scheme, as highly chimerical. He next made overtures to John II. King of Portugal. But that monarch, forgetting the true dignity of his throne, first endeavoured to seduce Columbus into a full disclosure of his plan, and then to rob him of his glory by fitting out a secret expedition to make the intended discovery. Indignant at such means and surreptitious conduct, he left Lisbon and repaired in person to Ferdinand and Isabella, who then governed the united kingdoms of Castile and Aragon. Here, after repulses, and long and vexatious delays, his cause was espoused by the court of Spain. After the requisite preparations were made, he sailed from Palos, Aug. 3d, 1492, amid crowds of spectators, who, with hearts deeply affected, offered up their prayers to Almighty God for his blessing on this adventurous voyage. He continued his western course, till on Friday morning Oct. 12th, Roderic Trianna, from the mast head sung out, *land, land.* The tidings went from ship to ship, and their crews began, with joy and transports of congratulation, the song of Te Deum, as a hymn of praise and thanksgiving to God. They soon landed in great pomp and splendor, accompanied with the sound of martial music. Columbus, with a rich dress and with a naked sword in his hand, was the first European who ever sat foot on this new world. When they reached the shore, they fell prostrate and kissed the ground which they had so long desired to see, and gave thanks to God for conducting their voyage to such a triumphant issue. The land, which he first discovered, was an island, among that cluster in the West-Indies, now known by the name of the Bahama Islands.

When Columbus returned to Spain, intelligence of his success rapidly spread and soon filled all Europe with joy and amazement. Men of learning and of enlarged calculation, received the news with high congratulations, that they had been permitted to live in an age, when the limits of human knowledge were so suddenly and greatly extended, and that a boundless theatre was opened, where new and happier nations might soon arise, exciting the spirit of enterprise and emulation among the inhabitants of the old world. What if Columbus had relinquished his object, after having spent twenty-five years in toils to obtain liberal patrons? This country might have remained to this day, a vast wilderness, resounding with nothing but the war whoop, or the noise of prowling beasts.

Foreign Religious Intelligence.

MISSION IN CEYLON.

Extract from a letter of the Missionaries to the Corresponding Secretary.

Jaffna, March 31, 1820.

Rev. and Dear Sir,

The last public letter from this station, forwarded by way of Calcutta, brought down the affairs of the mission to Nov. 15, 1819: and a duplicate, sent by way of Bombay, Jan. 14, 1820, contained, in a postscript, the grateful information of the arrival of brother and sister Scudder at Jaffna, and of the brethren and sisters Winslow and Spaulding at Columbo. From brother and sister Woodward nothing had been heard, since they were left behind at Calcutta. We are now happy to say, that they arrived at Trincomalee Jan. 10th, and, after waiting 16 days for a conveyance overland, reached Jaffna on the 3d of February.

By a letter from brother Woodward, dated at Batticotta, you will learn the various dealings of Provideuce with him and Mrs. Woodward, after they were separated from the other brethren. Sister W. who was at that time ill, soon began to recover; but before her health was so far re-established as to bear the fatigues of a voyage, a new and severe trial was sent them by Him, who afflicts not willingly. Alone, and in a strange land, our brother and sister were called to bury, by the side of brother Scudder's dear little Maria, the remains of their lovely babe. It was indeed a pleasant child; but the afflicted parents were enabled to say, "the Lord gave and the Lord hath taken away."

Soon after this afflicting event, they took passage for Ceylon in a small brig, which proved to be old, rotten, and under the command of an injudicious captain. In danger of shipwreck, they were obliged, by stress of weather, to put into Vizagapatam, where they were kindly received by the missionaries, Gordon, Pritchett, and Dawson.* After some repairs of the vessel, and the detention of about a week, they re-embarked, and, though they encountered a storm, in which the vessel sprung a leak, and exposed them to imminent danger, at length reached Trincomalee in safety. Sister Woodward had suffered much on the voyage, not only from anxiety of mind, but from great bodily weakness; and brother W. from too great exertion in time of the storm, was attacked with a hæmorrhage, which had some appearance of being an affection of the lungs. The change, however, from sea to land, was very favorable to them both: and the very hospitable attentions of Wesleyan brethren at Trincomalee contributed much to the restoration of their health. In their journey through the wilderness they had good weather, and amidst much fatigue their way was rendered prosperous.

*These Missionaries are in the service of the London Missionary Society.

The brethren Winslow and Spaulding also forwarded a joint letter from Columbo, giving an account of their passage, and that of brother Scudder to Trincomalee, and of their voyage round the southern part of the island to Columbo. The passage from Calcutta was long but pleasant; and was rendered somewhat interesting by the good attention which the seamen on board the Dick gave to religious instruction, and the apparent seriousness of two or three of their number.

On arriving at Trincomalee, the brethren all wished, though their passage was paid to Columbo, to leave the ship and go by land to Jaffna, (though a wretched pathway, through an almost continued jungle of 150 miles, was not inviting, especially as it was infested by elephants and other wild beasts, and crossed by several considerable rivers to be forded;) but they could not obtain conveyances for all their number; and, as no house was vacant, could not remain long at Trincomalee. Besides, as the rainy season was just commencing, there was a prospect that the rivers on the way would soon be so much swollen, as to be rendered impassable. Brother and sister Scudder only took this route. Their journey was rendered extremely unpleasant, and somewhat dangerous by heavy rains, and their accommodations on the road were extremely bad; yet they were preserved by him, who hath said, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

The other brethren and sisters regretted the necessity of any longer detention from the field of labor; but they have now the satisfaction of thinking, that, by this means, they very much lessened the expense of getting to their station, and were enabled, in making almost the circuit of the island, (a considerable part of the way by inland navigation,) and by visiting all the principal places, as well as different missionary stations, to acquire some knowledge, and form some acquaintances, which they hope will hereafter be of use to them. They were every where treated with much kindness, particularly at Galle and Columbo. At the latter place they had the happiness of meeting almost all the Wesleyan missionaries on the island, and all those from the Church Missionary Society, except Mr. Knight of Jaffna. With these dear brethren, as well as with our beloved brother Chater, into whose family they were most generously received, they enjoyed some interesting seasons of Christian communion. His Excellency Gov. Brownrigg, gave them a very kind reception, and leave to remain on the island with his best wishes; and his successor, Sir Edward Barnes, granted them a favorable audience. After witnessing the departure of governor and lady Brownrigg from the island, they had a favorable passage by inland navigation to Jaffna, where they arrived Feb. 18th, accompanied, most of the way, by that very valuable friend to our mission, J. N. Mooyart, Esq. They were detained sometime in Columbo, waiting for Mr. Mooyart; but were at last enabled, by his assistance, to make their arrival earlier than they could have done alone by the outer passage, on account of the opposing Monsoon.

Thus has the Lord, though he saw fit to separate, for a season, those who hoped always to share each other's joys and sorrows, again brought them together on that spot, so long the object of their earnest desire, and permitted them to enter into the labors of their dear brethren. Yes, Rev. Sir, they are called upon not only to bless God for his goodness in guiding them all the way hither, but in permitting them to unite with a prosperous mission, and to rejoice "in things made ready to their hands." They must be allowed to say, that their hearts have been greatly cheered, by what their eyes have seen, and their ears heard, at these stations. Let any one imagine, how animating must be to them the sight of religious congregations among these poor heathen, to the number, sometimes, including children, of two or three hundred, listening attentively to the glad news of salvation;—how encouraging to look at 700 boys in the different schools, receiving the rudiments of a Christian education,—how full of hope the contemplation of 70 children in the mission families, enjoying greater advantages for a knowledge of the truth, than are generally possessed by the children even of Christian parents;—and then how grateful the sight of at least six or seven, in whom the image of Christ seems to shine through the darkness of their visage, & amidst the former marks of their heathenism.

Oh! could our beloved brethren and fathers behold these "first fruits of a long harvest," and look at these heathen converts as, what they probably are, the future messenger of salvation to their countrymen—could they visit the mission families, and see the boys assembled morning and evening to join in praise and supplication,—often meeting in little circles by themselves for prayer, and always, when assembled to take their food, falling down on their knees around it, and in an artless manner begging the blessing of that God, who feeds them;—surely they would say, "this is worth our prayers; this is a precious return for our labors and substance." And when, as the boys pass in review before them, they hear the names of Dwight, Worcester, &c. they must be constrained to ask, with a faith, which almost answers its own enquiries,—what those loved and honored names are in America will not these be in Ceylon?

Those of us who have been recently added to the mission, have however, been called to trust the Lord in darkness as well as in light, on finding the strength of our dear brethren withering under their labor. One is not!* Another, though brought back almost by a miracle from the grave, and preserved a little longer to aid us by his counsels and prayers, is still almost beyond the hope of final recovery; (though we rejoice to say, that for some weeks brother Richards has been gaining beyond all expectation;) and on both the others the hand of disease has been laid too insidiously, and we fear too firmly soon to be removed. Brother Poor is still feeble; and brother Meigs, though better than when we last wrote, is now gone to Columbo for his health.

There is another view of the mission, which we must all say affects us very deeply; and that is the embarrassed state of our funds. This subject was fully stated, in the last public letter; and we confidently expect, if that is duly received, that the means of relieving our embarrassments are already on the way. Still, as it is a subject, which presses upon us, we beg leave to bring it up again; & not only to state our wants, but suggest some methods, which appear to us practicable, for having them more regularly and permanently supplied. Not that we are particularly anxious about our personal support, (though for that our eyes must be directed to the churches, which have sent us forth,) for we do not doubt the promise, that our bread and water shall be sure; but we are anxious, and deeply so, for the prosperity of our mission—anxious lest, after having left our own country and our fathers' houses, the object of this sacrifice should be lost, either wholly or in part, for want of efficient patronage. If money is the nerve of war, it is equally indispensable to all extensive missionary operations. Nothing can be done without money; and it is essential almost to the existence of a mission, that supplies be seasonable and regular. We do not say this from any doubt, whether the Committee think with us on this subject; but because they cannot well feel as those do, who, in a strange land, are dependent on a distant country for support;—a support, the supplies of which a thousand circumstances may retard or prevent. Were a man confined to a barren rock in the ocean, and visited every month by a single boat with water and provisions, he would not think it enough to have the arrival of this boat set for the very day when, with every care, all his former stock must be expended, lest some storm shoud then delay or destroy, for once, this only source of his subsistence. We must say it is not enough for us to expect a remittance, just in season to save the wheels of the mission from being entirely stopped, after every exertion has been made, and many perplexing expedients adopted, to keep up a sinking credit.†

If the means are not in the hands of the Committee, we ask, will not some Whitefield arise to plead with the churches—to show them—we do not say our necessities—but the necessities of the heathen; to place before them at least one picture, the children rescued for a time by their charity, from ignorance, idolatry, and wretchedness, and taught just enough to show them the evils of their former condition, now cast back into "the habitations of cruelty" from which they were taken, as though they were fostered

*Some of our readers may need to be informed, that reference is here made to the Rev. *Edward Warren*, who died in the exercise of triumphant faith, at the Cape of Good Hope, Aug. 11, 1818.

†The missionaries were called to a trial of their faith, for several months subsequently to the date of this letter, by the delay of expected remittances; a delay occasioned in part by the want of convenient opportunities to send money, and in part by the straitened resources of the Treasury. The Committee have recently learned, that the ship in which Mr. Garrett sailed, and in which money was remitted for half a year's salary, arrived at Madras on the 4th of August. This arrival was a great relief doubtless, both to the missionaries at Ceylon and to those at Bombay; but the money must have been in great part expended before it arrived; that is, the missionaries must have been compelled to borrow money to a considerable amount. Another remittance of a quarter's salary has since been made; but this will not save the mission from a recurrence of the embarrassment.—By the first opportunity, (and one will probably be offered in a few weeks,) another remittance must be sent, adequate to the wants of the missions, if the resources of the Treasury will permit. But the friends of these missions, and of the Board, ought to be distinctly informed, that the funds now on hand *are quite insufficient to meet the expected calls of the different missions;* and that, unless the donations are speedily increased, *all the missionaries must experience very distressing embarrassments;* and the Committee must be left in a state of great perplexity and anxiety to know in what manner they, as agents and instruments, are to fulfil the engagements, into which the Christian public has entered with the missionaries—engagements, to which great multitudes of professed Christians have been parties, and which have been made and repeated in the most solemn manner.

for a moment only, that they might be more susceptible of misery. It is true, that no one has yet been dismissed for want of support: but we have been obliged to shut our doors against many a poor child, who has come again and again to ask that charity which we dared not grant.

The station, which we have concluded to fit up, is Oodooville. It has a large population; and is about five miles from Jaffnapatam, six from Batticotta, and four from Tillipally. The house and church, both built of brick and somewhat spacious, bear very strongly the marks of time; nothing remaining of the former, except the walls, and these are gone at one end. The church is less injured, but both have been long deserted. For half a century, probably, the intruding banyan has taken root in many a crevice unnoticed, and gradually destroyed this monument of nominal christianity. The house was once the residence of a Franciscan friar. The expense of putting it into a proper state of repair would be very considerable; but we shall, for the present, only make it habitable.

In connexion with the boarding schools, we have only to add a request, that if the names of boys to be supported at Bombay are transferred to these stations, very particular directions may be given us on the subject, and money sent out accordingly; and a caution, that it be not thought by the Christian public at home, from what we have said on this subject, that we need funds for this object of charity, more than for the general purposes of the mission. On the contrary, it is a method of doing good, which, though exceedingly interesting, is necessarily in some degree limited. It must, at least, be proportioned to the extent of other operations. If boys are to be supported in mission families, missionaries and teachers must be supported to receive and instruct them. Buildings likewise must be erected for their accommodation, and various other expenses must be incurred, which will always require more money, than the simple maintenance of the children. We say this from our apprehension, that the education of heathen children is so popular a charity, that it may possibly receive a disproportionate patronage.

And now, Dear Sir, could we close this letter by giving you the joyful intelligence, that not only are the fields ripening to the harvest, but that the reaper already begins to fill his arms, we trust that the tear, which steals into the eye, as we think of our dear native land, would forget to fall, or drop only in gratitude; and while we *can* say, that there is some seriousness among the boys of our families; that the first fruits of our labors in the Lord continue generally, to appear well;—that a spirit of inquiry seems more and more to prevail among the heathen around us;—that the fervency of united prayer begins to warm the breasts of the missionaries of different denominations, as appears in our monthly meetings and in a daily union of prayer;—and that the Lord has been pleased to add one more to our church since we last wrote; one, too, who has already been useful to us as an interpreter and schoolmaster, and who promises to be a blessing to his benighted countrymen—we do rejoice in our work, and bless God, that "to us, the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ."

Asking your prayers, and those of the churches, and trusting, that neither you nor they will despise the day of small things, we subscribe ourselves,

Rev. and Dear Sir,

Your servants in the Lord Jesus,

JAMES RICHARDS,
DANIEL POOR,
LEVI SPAULDING,
MIRON WINSLOW,
HENRY WOODWARD,
JOHN SCUDDER

Extracts from Mr. Poor's Journal at Tillipally, Ceylon.

A FEMALE INQUIRER.

Oct. 2, 1820.—This day the eldest sister of Nicholas, my interpreter, visited us for the purpose of conversing on the concerns of her soul. It appears, that her attention was awakened to these subjects some months ago, by the earnest warnings and intreaties of her brother.—She is a married woman: and lives in the parish of Panditeripo, about 4 miles from this place. She, like all other persons in that neighborhood, was strongly attached to idolatry. When her brother conversed with her, in a faithful and solemn manner, she was not pleased, and supposed that he did this, merely because *he* had turned to this religion. This conversation, however, drew her attention to the abominable characters of the heathen gods, and to the folly and sin of idolatry. She was, for a length of time, under a conviction, that she was a sinner, and in great danger. At this time, she had little or no opportunity of obtaining a knowledge of the Christian religion. She was surrounded by gross idolaters: no one in the village knew, or professed, any other than the heathen religion. She saw Nicholas but seldom: and then did not very freely communicate her sentiments.—When Nicholas last visited her, she very freely expressed her feelings, and made inquiries respecting the Christian religion. She expressed much surprise, that this religion was not made known to their forefathers, and that the people still continue in idolatry. It was easy for Nicholas to give her a short history of God's dealings with men, and of the rise of idolatry. It does not appear, that she pressed him with the difficulty of reconciling the requisitions of the Gospel with the conduct of Christians, on the subject of their *publishing the Gospel to every creature.* Does it not, however, become the American churches most earnestly to inquire, whether the minds of future generations of idolaters can be satisfied on this subject, without a free and just confession on the part of missionaries, that the present generation of Christians have deeply involved themselves in guilt,—have even stained their garments with the blood of souls, in having withheld from the perishing heathen the means for their obtaining the blessings of the "great salvation." The apologies that may be formed for the remissness of our pious forefathers, cannot exculpate those, whose lot is cast in the ERA OF MISSIONS.

Being informed by Nicholas, that his sister was desirous of conversing with us, we immediately sent for her. She came here this morning; and we have been gratified with her visit. She is the first female we have seen among the heathen, who has manifested any real concern for salvation. She has experienced considerable opposition from her husband, and from other heathens, in consequence of her attending to this religion. Her knowledge of Christianity is, of course, very limited. She says, it is her practice to pray daily; but that, when she prays, her heart is in a very different state from what she thinks it ought to be. She appeared to hear our instructions attentively, and expressed a wish frequently to hear of this religion. We asked her, why she had not been here before? She replied, that she did not know what kind of people we were; but that in future she would come, as often as she could leave her husband and children. Should it hereafter appear, that her impressions are like the morning cloud, & the early dew, I shall not regret that I related her case, as I wish our friends to share with us in those trials, which we consider most severe.

REVIEW OF THREE YEARS OF MISSIONARY LABOR.

Oct. 15.—It is now three years, since I came to reside at this place. Though I cannot, from a conviction of unfaithfulness, in many instances, take this people to record "that, by the space of three years, I have ceased not to warn every one night and day with tears," yet I feel it to be a duty to record, with a thankful heart, that the mercies I have hitherto experienced in my work, and the apparent smiles of God's providence on this missionary station, are weighty reasons for present rejoicing and thanksgiving, and furnish me with many motives to further exertions.

APPLICATIONS FOR NEW SCHOOLS.

18.—Some pressing applications have been made to me of late, to establish schools in several villages. But the nine schools, which I have already established are quite as many as I can superintend to advantage. Many boys, also, have of late applied for admission into our boarding schools. But, as our funds are at present in a low state: and as we have no immediate prospect of assistance in the mission, I have felt myself obliged to reject most of those, who have applied.—This has been extremely trying to my feelings, as they have appeared to be fit objects of charity. Several of the last children, whom I admitted to the school, were received on the strength of my convictions that money has already been appropriated for the support of children here, and that it will arrive, before I shall be obliged to dismiss any from my school, for want of means to support them. I hope it will not appear that I am presumptuous in my expectations.

MR. POOR RECOMMENCES PREACHING.

November 1. Yesterday the communion service was attended at Tillipally. I preached in Tamul, for the first time since my illness. My interpreter, Nicholas Permander, was received in a public manner, as a member of our church. This day the monthly prayer meeting has been held at Tillipally.

NOTICE OF LETTERS FROM AMERICA.

21. For several days past I have been highly gratified, and I trust highly profited, by the perusal of letters from beloved friends in America. The number of letters received, and the pleasure they afford us, cause us almost to forget the severe trials we have experienced, by scarcely hearing from our friends, for nearly two years past. We now know, that our friends did not forget us during that long period, nor neglect to write to us; but we are grieved to say, that their letters did not reach us. While perusing these letters,—especially as a considerable number of them were from persons on whom we had no particular claims for such tokens of remembrance & affection, my mind has been forcibly impressed with the thought, that the pleasing evidences we have, that we share in the affections of the friends of Zion, are occasionally the special subjects of their prayers, and are the objects of their kind concern and good wishes,—form no small part of that *hundred fold reward* in this life, which is promised to those, who, with a right spirit, devote themselves to the missionary work. In these evidences of interest & affection towards us, on the part of the friends of Zion, in consequence of our connexion with the cause, that is dear to their hearts, we discern motives, which should excite us to diligence, and perseverance, in our course. The reason, which induces me to mention this subject, in my journal, is, that the precarious state of my health forbids me to hope for ability to make suitable returns to the many kind friends, who have favored me with letters; and I wish them to know, that their favors were gratefully received and highly prized. As several particulars, contained in these letters, were of importance to the mision, it is proper that they should be mentioned here.

From a letter received from the Theological Society in Dartmouth College, I learn, that the Society have agreed to support a child in my family, to bear the name of *Francis Brown.* I learn, also, from the Rev. I. W. Putnam, that the Juv. Branch of the Rockingham Char. Soc. will support a child named *Israel W. Putnam;* also that two sons of J. Tappan, Esq. of Boston, will support a child named *John Salisbury Tappan.* By a letter received from Salem I learn, that Mr. W. Rope of Boston has written to me concerning a child, to be educated in my family, and named *Samuel Joseph Ropes.* I regret, that I am obliged to say, that this letter has not reached me. The Soc. for ed. heathen chil. in Salem, have, I understand, appropriated money to support two children, at this station, to be named *Brown Emerson* and *Elias Cornelius.* The Juvenile Society of that town have also appropriated money to support a child, to be named *Harriet Newell.*

Immediately on receiving this information, I selected children, who have long been members of the boarding school here, gave them the names mentioned above, & told them something of their kind friends in America, by whom they are supported. I wish all those persons, who have been induced, in this way, to aid the missionary cause, to know, that the fruits of their liberality are very joyfully received.—They have strengthened my hands, and furnished me with many pleasing motives to present to the children, to excite them to diligence in their studies. The value of 30 Spanish dollars was put into brother Winslow's hands at Calcutta by Mr. Lawson, to be delivered to me, which, I presume, was the second remittance from Jordan Lodge in Danvers. I would suggest, whether it will not be expedient, that *all donations* of this description should be remitted by the Treasurer of the Board, who will give particular directions respecting their appropriation.

Missionary Herald.

Extract from the Mission Journal, kept at Brainerd.

A CHEROKEE INQUIRER.

May 14. Received a very affectionate letter, dictated by the father of the boy whom we call Jeremiah Evarts, interpreted and written by sister Lydia Hoyt, and directed to Father Hoyt and brother Chamberlain. This man has no knowledge of letters, or of the English language. The following is an extract from the letter:

"We have been separated a long time from each other, but I hope you have not forgotten to pray for me and my nation. My dear friends, you told me much about our dear crucified Savior, and I hope I have not forgotten what you said. O no, my dear friends, I cannot forget the great Redeemer, who has, as I hope, redeemed my immortal soul from eternal destruction. I hope you will instruct my dear children in the right way, and that the Lord may have mercy on them, and turn their wicked hearts to himself.—Give my love to them."

Inclosed in the above was an open letter, directed to two persons in this neighborhood, whom, it seems, he considers as fellow converts to Christianity. One of them is a member of the church. The following is an extract from this inclosed letter.

"My dear friends, though we do not now see each other, yet I hope our hearts are still united in Jesus. Let us go on in the way we have begun; for it is not a tedious way. May the Lord of love be your Father. I have talked to my poor parents, but I cannot convince them of their sins. I know that God is able to change their wicked hearts."

Do not these sentiments appear to flow from a heart enlightened by the Spirit of God? Andrew, when he had found the Savior, immediately sought his brother Simon, to bring him to Jesus. Philip did the same for Nathaniel. And Moses said to his father in law, "Go thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." This man seeks to bring his relatives and friends to Jesus, and is assured, that the Savior is able to do them good. His daily conduct, so far as we can learn, is in unison with the sentiments expressed in these letters. And yet this man has received but little instruction, except what he has picked up here, in his short visits to his children. Even these brief visits have been at long intervals, as he lives about 60 miles from us, and is busily employed in domestic concerns.

15. In meeting for business:—As the object we had in view, in dismissing the laborers at 4 o'clock on Saturday, does not appear to be obtained, therefore *resolved*, that the vote respecting their being so dismissed be rescinded.

21. Mrs. Sally McDonald being about to remove into the neighborhood of the church, of which the Rev. John Gambold is pastor, at Springplace, a letter was directed to be given, recommending her to the fellowship of that church, and authorizing a dismission from this church to that. She appeared much affected at the prospect of removing from us: though it is but a short distance, and she is to go among dear Christian friends and natural relatives. The ties, which bind these dear converts to us, and us to them, are such as we trust will never be broken.

Ibid.

REVIVALS OF RELIGION.

Revivals of Religion have become so frequent of late, in this region, that we hardly hear of them in many places, until they have made considerable progress.—Revivals appear to be assuming a new character, both in the manner in which they are continued, & in their magnitude. And if Christians only had faith to believe that they *need* not stop, we have no doubt they would continue from year to year and spread from place to place, until the millenial day is ushered in. In speaking of the fruits of late revivals, it is not uncommon to count the subjects of renewing grace by hundreds. This is in truth flocking to Christ as a cloud, and as doves to their windows.

The good work of the Lord is still continued in this place and in the neighbouring villages; and in the still small voice, God is seen operating upon the hearts of many among us who were far from righteousness.

On the last Sabbath one hundred made a profession of their faith in Christ, and united with the church under the pastoral care of the Rev. Mr. MERWIN. A few others were propounded, but were detained by ill health. This imposing scene was rendered still more solemn by the sudden death of one of their expected number, who was called by the providence of God to unite, as we have reason to believe, with the church triumphant, on the morning of the same day that her companions united with the church militant. Sixteen have been added to the church in Yale College; and there are pleasing indications that the Holy Spirit is not withdrawn from that seminary.

In North-Killingworth, 107 were added to the Congregational church under the care of Rev. Mr. King. The whole number of hopeful subjects of the revival in that place is about 150.

The revival in Wethersfield has become quite extensive. There are already more than 100 hopeful subjects of renewing grace. In Newington, an adjoining Society, many are anxiously enquiring what they shall do to be saved; and a number are rejoicing in hope. In the city of Hartford a revival of much promise has recently commenced;—and also in Bristol the good work is going on. In Plymouth, rising of 70 have been hopefully converted to the Lord within a few weeks. We hear of Revivals also in Goshen, Cornwall and Warren. In Woodbridge, the work is continued. In North-Haven a number are anxiously enquiring;—and in several of our neighboring towns the prospect is animating.

We understand that the Rev. Dr. Spring's Church and Society in New-York, have experienced a great refreshing from the Lord for some months past.

A correspondent under date of Jan. 12th, states, that in Orange County, N. Y. they are blessed with one of the most powerful and extensive Revivals that has ever been known in that part of the country. In the town of Minesink, more than two hundred have been subjects of the work in the Presbyterian Church and Congregation under the pastoral care of the Rev. Mr. Grier, & the work is still progressing. In Ridgeway also, a great work was going on.

Another correspondent writes from Auburn: There is now a most wonderful outpouring of the Holy Spirit in Brutus, a town adjacent. The work commenced about six weeks since, and has spread with great rapidity over the whole township. It is probable that it is as great and remarkable a manifestation of Divine Sovereignty as was ever witnessed in this part of the country.

New Haven Intelligencer.

From the New. Haven Col. Register.

Many of your readers may recollect that in May last, they found in your paper some reflections upon the dedication of a new Meeting-house in North-Killingworth. The writers of that article are happy to state, that many of the ideas therein contained, have been in a most wonderful manner answered—for we have reason to believe that the "voice of prayer and praise, has risen tuneful to the Court of Heaven, and many have been induced to begin their lives anew." A revival of religion began amongst the youth about the first of September, and as there has been an unusual solemnity upon the minds of both old and young, it can justly be said that in this work, God has been "no respecter of persons;" for the work has been powerful on all ages from eight years old to upwards of seventy. One hundred and nine persons stood propounded for admittance to the Church on the first Sabbath in January, but the two first Sabbaths being very stormy, they were not admitted until the third. On that day one hundred and seven, before a crowded assembly, professed their faith in the Redeemer. Two were necessarily detained. The day being very pleasant, many of the brethren and sisters from other churches were present. The manner in which they were admitted was peculiarly interesting and solemn. As the subjects of this work sat promiscuously in the assembly, the *Parson* called them by name, to take their proper places for admittance. It was very affecting and gave an unusual force to the scriptures—'One shall be taken and another left,' &c. The ordinance of baptism was administered to six adults in a very impressive manner, and after the whole were admitted to full communion, about four Hundred communicants sat down to the table of the Lord. To whom shall we ascribe this work? Shall it be unto us? No, not unto us, but to thy great name, O God! be all the praise—for thou art worthy! The work appears to continue, and several youth in our schools are under serious impressions. *N. Killingworth, Feb.* 1.

Revival of Religion in Lyme.—We have understood, by verbal information, and have also seen it mentioned in some northern papers, that an extensive revival of religion has lately prevailed in Lyme, in this State; and that about [illegible] persons had become the subjects of this work.

In Bath, we hear, there has been a considerable revival.—We hope soon to learn more particulars.

"COLUMBIA, LAND OF LIBERTY!"

In a late Charleston paper, more than *one hundred human beings* are offered for sale by different traders in human flesh. By one advertisement we are directed to "40 *young Negroes*, at the sign of the *Heart*, consisting of men, women, boys and girls, and among them a number of excellent field hands, house servants, carriage drivers, seamstresses, washers, ironers and cooks, *to be sold low for cash.*"

Another advertisement offers

"*A very prime gang of 69 Negroes*; Principally plantation servants and field hands; they are very orderly, well-disposed, young and healthy Negroes, and are believed to comprise as many workers, in proportion to their whole number, as any gang in the State.

Also, the horses, mules, cattle, hogs, the provision crop, corn, fodder, farming utensils, and all the stock of the plantation.

The only distinction here made between the *human beings* and the cattle included in the same advertisement, is in the terms of payment; half cash and a note on interest being demanded for the former; and "for the horses, mules, cattle, &c. cash before delivery."

Are these things to be witnessed in a land of republican freemen; and are they consistent with the principles of a government, whose basis is the equality of man?

The papers in this section of our country do not present a similar scene to this; yet there are not wanting *advocates* for Slavery even among the enlightened people who breathe the free air of the Northern States. The late agitation of the Missouri question in Congress and throughout the nation, has, to the astonishment of the philanthropist, brought forth swarms of modern patriots to advocate principles that bear a wonderful contrast to those which actuated their fathers when they signed the declaration of independence.—Patriots in Congress and Patriots out of Congress, who arrogate to themselves the exclusive guardianship of republican sentiments, and who boast of their "levelling principles," have during the past year been seen enlisted on the side of the oppressor, earnestly advocating the extension of slavery in the United States, and exerting their powers to enlarge the market for buying and selling their fellow men.

Yet it is not enough that *our Holmeses* and our Eddys and other New-England anti-restrictionists escape the censure of their constituents for their extraordinary conduct, but they must be re-elected to their important offices!—It is not enough that principles thus derogatory to the professions of freemen are thus approved, but a new election of our State Legislature, to fill up the measure of inconsistency, must place in the United States Senate, a practical "business man" and a trader.—*Prov. Gaz.*

The Charleston, [S. C.] Evangelical Intelligencer contains the following singular notice. We hope, for the honour of the city of Charleston, the Resolve, and the law referred to, will be speedily repealed.

The following notification was handed last week, to several individuals of the clergy and laity of our city.

"*City Council, Jan. 15, 1821.*

"*Resolved*, that the Marshal be instructed to inform the *Ministers of the Gospel and others, who keep Night and Sunday schools for Slaves*, that the education of such persons is prohibited by law, and that the City Council feel themselves imperiously bound to enforce the penalty against those who may hereafter forfeit the same.

"*Extract from the Minutes.*"

"JOHN J. LAFAR, City Marshal."

We hope, before our next number shall go to press, to receive some satisfactory account of this mysterious affair. We are aware, that in the work to which it relates, a number of the most valued of our readers are deeply interested; and that there is not indeed, a single reflecting and well-disposed individual in the community, who regards it with indifference. We therefore hold ourselves pledged to inquire into the transaction.

HOSPITAL IN OHIO.

A law appropriating ten thousand dollars for the establishment of a *Commercial Hospital and Lunatic Asylum for the state of Ohio*, was passed on Tuesday morning last. The township is to furnish a suitable site, and its trustees to superintend the erection of the edifice. The current expenses of the establishment are to be defrayed by one half of the duties on sales at auction in the city, and, as far as it may be necessary afterwards, by the ordinary poor taxes. The paupers of the township, both sick and well, are to be kept in this house. The boatmen of Ohio, when sick at this place, are entitled to gratuitous admission. The lunatics of the state who are paupers, may be sent to the Asylum, by the different counties, which shall pay for each a sum to be agreed upon, that shall not exceed two dollars a week, the price that is now paid for keeping them in jail. The lunatics

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We sincerely hail the establishment of this Hospital and Asylum. The city has long wanted an edifice in which its numerous paupers and poor patients might be assembled; the state has equally needed an Asylum for its lunatics; the river traders and boatmen require for their accommodation a great number of hospitals in the Commercial towns of the Mississippi states, and we hope the example of Ohio will soon be followed by other states.—Finally, it is essential to the success of the Medical College, that a Hospital should be established in connection with it: and this being now supplied, we consider the Medical institution of Ohio as placed on a secure and permanent basis, and do not hesitate to predict that it will immediately rise into great respectability and usefulness.

We will only add, that as inhabitants of Ohio we feel proud that our state should be the first to establish an institution devoted in an equal degree to the interests of humanity and science; and do not doubt that our fellow citizens generally will unite with us in this expression of satisfaction.—*Cincinnati pap.*

Burman Mission, in India.

Extract of a letter to the Editor of the Concord Observer, dated,

Serampore, Oct. 9, 1820.

"You will rejoice to hear that there is a little church in Rangoon, of 10 baptized Burmans!—But these are left now entirely destitute of a pastor—not a missionary there—Mr. Wheelock is dead, and his widow in Calcutta—Mr. Colman and his wife are gone to Chittagong—Mr Judson and his wife are with me at Serampore; she being ill with the liver complaint. The circumstance which induced Mr. Colman to leave Rangoon, was an entire disappointment or repulse which Mr. Judson and himself met with at Ava, when they went to petition the King for toleration. His Majesty *frowned* upon them, and they hastened back to Rangoon; Mr Colman left the country; and Mr Judson continued to instruct in private, till the illness of his wife induced him to come away: he expects to return soon, though his wife should be no better."

FOR THE CHRISTIAN WATCHMAN.

A FRAGMENT.

Were it not for the animating hopes which the gospel inspires, and the glorious prospects which it holds up to view beyond the grave, the christian would languish, droop & die. The numerous trials & difficulties which attend him on every hand, would discourage and dishearten him, and instead of persevering against these obstacles, he would be filled with disquietude and gloom, and sunk in despondency and despair. But an occasional prospect of glory which the gospel presents to his view, inspires him with fortitude and courage, & enables him to press forward with renewed zeal and activity. With an eye fixed upon the ineffable glories that await him in the eternal world, he disregards the storms of adversity that rage around him, and on the wings of faith rises above the conflicting elements of the world, and enjoys a foretaste of celestial bliss. Does some fatal disaster deprive him of his property, and reduce him to poverty and want, still the thought that *he* possesses "*durable riches*," of which nothing can deprive him, buoys up his mind, and he submits to the dispensation without a murmur or a sigh. He can exclaim with the afflicted Job, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Does some fatal disease fasten upon his frame, and threaten him with speedy dissolution, he views with calmness and composure the approach of the solemn event, believing with the apostle, that he has "a building of God, a house not made with hands, eternal in the heavens." Death does not alarm him, so far from this, he even "*desires* to depart and be with Christ, which is far better"—confident that while he is "at home in the body, he is absent from the Lord." For him the world possesses no charms—nothing after which he pants; vanity of vanities appears inscribed on all beneath the sun. It is not therefore, surprising, when we consider the complicated difficulties that obstruct his path, that the christian often longs to "*flee away and be at rest.*" Y.

Extract from the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

FOREIGN MISSION SCHOOL.

This consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the School, a good mansion house, with a barn, and other out buildings, and a garden, for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons;—all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Con.—and 80 acres of excellent wood land, about a mile and a half distant.

The object of the School as set forth in the Constitution, is—"*The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters, or interpreters; and to communicate to the Heathen Nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization.*" As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety may be admitted to the school at their own expense, and at the discretion of the Agents.

In the first year of the School twelve youths were admitted—two from heathen lands and two natives of Connecticut. Of these, Henry Obookiah, John Honoore, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honoore, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich, and William Kenneeobah from the Sandwich Islands, are still members of the School; one has been dismissed for misbehaviour, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been admitted; two or three of whom after longer or shorter trial, have been dismissed. Care however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of christian instruction.

The present number of pupils is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one Heathen Youths—including with the twenty six now at school, the deceased Obookiah, and the four, who have gone with the Mission to their native Islands—seventeen are tho't to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it.—May it be eminently instrumental in making known the glory of his Name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

THE WATCHMAN.

BOSTON, SATURDAY, FEB. 17, 1821.

A peculiar glory of the gospel is, that when cordially received, it removes the guilt of sin from the believer, purifies the conscience, and prepares the heart for the service of God. It has this powerful influence through the atonement of Christ, and the efficacious operation of the Holy Spirit. The apostle to the Hebrews has a striking reference to this subject in the ninth chapter. After alluding to the sacrifices under the ceremonial law, and pointing out their inability to take away the guilt of sin from the conscience, he with much effect and dignity introduces the sacrifice of Christ, who "by his own blood entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." The ancient oblations only removed external impurity, and had a typical relation to the one offering of Christ; but it was his great sacrifice alone which could take away the guilt of sin from the conscience, purging it from dead works. In this view of Christ, we see his infinite superiority as a High-Priest, to those who officiated as such under the law. In their sacrifices, there was "a remembrance again made of sins every year," because it was not possible that the blood of beasts should take away sins. Those priests stood ministering daily, and repeating frequently the same sacrifices; but Jesus, "after he had offered *one* sacrifice for sins, forever sat down on the right hand of God,"—having by this "one offering perfected forever them that are sanctified." The happy effects which follow an application of this atonement to the heart and conscience, afford a most satisfactory evidence of its reality, its unspeakable dignity, and its infinite worth. The understanding apprehends the justice of God in the pardon of sin. By the prophet, he proclaimed himself "a just God, and a Saviour." Through no other medium but that of the mediation of Christ can the justice of God be seen in the salvation of sinners. Jesus has magnified the law and made it honourable; and "God hath set him forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins;"—that "he might be just, and the justifier of him that believeth in Jesus." The conscience of the believer is purged from dead works; holy love and gratitude inspire the heart in the performance of duty, and God is served as the living God, without slavish fear, in holiness and righteousness. The hope of immortal glory springs up in the soul, which was before dead to every gracious exercise, and the meaning of Paul is now apprehended, in his address to the believing Colossians, "Christ in you, the hope of glory." In this view of religion, we see that it does not consist in a system of unmeaning, inoperative principles; but that its articles of faith are accompanied by an influence, communicated by the Spirit of God, which effectually secures obedience to him, and submission to his authority; and all those religious theories of men, however plausible, which are destitute of this life-giving energy, are "as sounding brass, or a tinkling cymbal."

We have this day made several interesting extracts from the Century Sermon of Rev. Mr. Chapin, which was delivered at North-Yarmouth Dec. 22d, 1820, in commemoration of the close of the second century from the landing of the forefathers of New-England. It assumes a title, which we think it judiciously illustrates and enforces, "The duty of living for the good of posterity." In the passages we have selected, the ingenious author has shown, that "new inventions and new discoveries,"—the devising of "plans of usefulness,"—and the "education of children," have been, and may hereafter be, most invaluable means of benefit to the world. The motives by which he urges the duty of becoming useful to posterity are,—the brevity of life;—gratitude for the blessings we enjoy, as the fruit of the labours and conflicts of patriarchs, prophets, apostles, and primitive saints, as well as of our progenitors, who first settled this country;—the peculiar state and relation of our children, who are to exist in a period more sublimely eventful, perhaps, than any since the age of the apostles;—the honor and benevolence of this labor, and the evidence thus obtained to ourselves that our views are beneficent;—our labours should be unremitted and ardent, because wicked and crafty men do much to injure the rising and future generations;—in the labours recommended, we pursue the surest measures to promote the best interests of the present generation;—and the happy facilities which are afforded by the present season of peace and internal tranquillity,—all unitedly urge to diligence and fidelity. The disinterested and enlarged views, which pervade this production, whilst they carry evidence that they are derived from the spirit of the gospel, are honourable to the author, and calculated to advance the glorious cause, the cause of God, to which, we trust, his superior talents and enlightened piety will continue to be devoted. Our extracts comprise but a small part of the sermon, which contains 48 8vo. pages. We recommend the whole to a careful perusal.

COMMUNICATION.

Messrs. Editors;

It was with much pleasure that I witnessed the anniversary celebration of the "Auxiliary Baptist Education Society of Young Men of Boston," which was held at the Rev. Dr. Baldwin's Meeting-house on Monday evening last.

The assembly on account of the unpleasant walking, was not so numerous as it would otherwise probably have been; but the recollection of the laudable objects to which the energies of this charitable association are directed, and a recollection of the respectable number of young men thus united to give succour to the interests of the most excellent and glorious kingdom on earth, made ample compensation for any inconsiderable inconvenience, and could not fail of leaving agreeable impressions on the mind of every friend to the cause of Zion.

The services of the occasion were commenced by singing; after which the throne of grace was addressed, and, in a solemn and appropriate manner, the divine blessing was implored upon the managers, members, and objects of this youthful institution, by the pious and venerable Pastor of the church and congregation in whose place of worship the assembly was convened.

An address "*on the importance of knowledge and piety being associated in the character of religious teachers,*" was then delivered by Hall J. Kelly, A. M. President of the Society.

I hope you will be able to publish this address entire in a future paper. AUDITOR.

MISSIONS TO THE HEATHEN.

[Objections are often made against the practice of sending Missionaries to the unenlightened Pagans. In addition to the difficulties and dangers attending such labors, there is one argument used against them, which has had a powerful influence to deter many persons from affording assistance in the good work. The objection to which we allude is, that there are multitudes in our own country who are still ignorant of the true religion; and these must be converted before we send this gospel to the Heathen. To those who have remained satisfied with this fallacious reasoning, we recommend a conscientious perusal of the following extract from "Sancho, or the Proverbialist," a valuable little work by Cunningham, a distinguished preacher in England. The ironical manner in which he treats the objection will not, we hope, lessen the importance of the duty which he means to enjoin. Although this method of conveying truth is not always the best, yet, when happily managed, it is not unwarrantable. It was used with much effect by Elijah, in his address to the prophets of Baal; and most forcibly illustrated the folly and stupidity of idolatry, and of their idolatrous worship.]

A society of Churchmen, who had, for the last century, been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the Heathen, convened a meeting near my aunt's mansion-house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity. Now, whatever religion and wisdom might urge upon so plain a point, *mere* prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people.—Accordingly having entered the assembly, I rose, and to the admiration of my aunt, made the following oration.

"I rise, Sir, to oppose the motion which has been submitted to this assembly on the following grounds:—

"In the first place, the Hindoos are savages, and Christianity was not designed for savages.

"In the second place, the religion of the Hindoos is a very good religion—why, then, should we try to change it?

"In the third place, their religion has made them excellent slaves for centuries—why, then, teach them a religion which is only fit for freemen?

"In the fourth place, they are sunk so deep in vice and misery, that it is impossible to release them from it—why then attempt it?

"In the fifth place, who would think of beginning to convert foreign nations, till we have converted every one of our own people?

"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from Heaven to tell us of it.

"Such, sir, are my reasons for resisting the measure; and whoever promotes it, and opposes me, is an enthusiast, and an enemy to the King, and to the Church of England."

Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued; till a clergyman, who, as I then thought, looked old enough to know better, arose, and thus addressed the assembly:—

"Instead, sir, of replying directly to the reasonings of the speaker who has proceeded me, I will simply put another case, and request his decision upon it. Suppose, instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe to supply them with that bark of Peru, which is the only known antidote for a very large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassage, to be the advocate for these feverish and aguish nations to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and, with much feeling and emphasis, to state, that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, "Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save." Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:—

"Peruvians, you are far too precipitate.—Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"In the first place, they are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats and trowsers—who, then, will say that bark is meant for such persons as those?

"In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why then attempt to cure them?

"In the third place, these fevers and agues assist exceedingly to thin their numbers—why, then, strengthen them, merely to destroy ourselves?

"Fourthly, these fevers and agues are so deep seated and violent, that it is impossible to cure them—why, then, attempt it?

"In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

"Sixthly, when the time comes for the general cure of fevers and agues, I have no doubt that the Great Spirit will give us some sign from the mountains.

"Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.

"Now, then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

He then, to my infinite horror, sat down, and left me, with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room.

Many complaints are heard, and much serious inconvenience is felt from the decline of those small local societies which are organized in our several parishes for missionary purposes. Is not such a decline in most instances the consequence of neglecting those anniversary *meetings* which have ever been found necessary to keep alive the missionary spirit? and are not annual addresses too frequently dispensed with? Is the object made to appear of sufficiently palpable importance, to engage the attention it deserves? Without continued and great exertion, (pleasant tho we should hope,) such institutions cannot exist;—and yet they must exist—they must flourish—they must increase, or we must give over the hope of bringing the world to the feet of Christ. No dependence for the accomplishment of a great end, can be had on the isolated exertions of individuals. There must be system. There must be united effort. There must be a *community* of zeal, that it may glow with sufficient intensity to secure an object of so much magnitude. What system can there be, without organized Societies? And how can such Societies live without well sustained anniversaries.—*Recorder.*

The GRAFTON COUNTY CHARITABLE SOCIETY, in the State of New Hampshire, was organized in Jan. 1818. The leading objects of this Society, are—1st. The distribution of the Sacred Scriptures—2d. The education of pious and indigent young men for the Gospel Ministry—3d. The support of Missions in our own state and country—4th. The support of Foreign Missions—5th. The education of Heathen Youth.

A letter from Marietta, Ohio, states, that fifty-five persons have been added to the Church, under the care of Rev. Mr. Robbins, since a recent attention commenced—and that others are expected to come forward and unite themselves to the "little flock" ere long. In the latter part of December, meetings were generally well attended; though appearances were less favorable than in months past.

Superiority of Virtue and Intelligence.

"Various objects of beauty are presented to the eye, to the ear, and to the mind, in the works of nature and of art. Sweet are the sounds when soft music steals on the awakened ear. Magnificent is the view of a well proportioned edifice, in which the skill of the architect is displayed. Beautiful is the form of many of the inferior animals; and still more beautiful is the human form when it approaches that perfection which the imagination is fond of painting: the tall and erect stature; the harmonious limbs; the high and open forehead; the eloquent eye; the sublime countenance; the air of grace and dignity, impressed on every feature, and displayed in every motion. But the most delightful object which this world affords, is the man whose mind is illuminated with wisdom and ornamented with virtue. We contemplate his character with ineffable satisfaction; we are charmed with the excellence of his example; and we feel an impression far transcending that which inanimate objects are capable of exciting: for our bosoms are filled not only with admiration, but with love."

ORDAINED.

Jan. 25th, Rev. CHARLES Y. CHACE, to the pastoral care of the Congregational Church and Society in Corinth, Vt.

Installed.—At DEDHAM, Jan. 31st, by the Londonderry Presbytery, the Rev. REUBEN SEARS, over the Presbyterian Church and Society in that place.

At Augusta, Maine, a Lancastrian school is in successful operation, having been established 18 months. About 160, of different ages, from four to twenty, are now receiving instruction, in reading, writing, arithmetic, grammar, and geography. An examination by a committee of the town, accompanied by a number of ladies and gentlemen, was had on the 25th of January, and is said to have been highly satisfactory.

Hon. James Lloyd, of this town, has written a letter to Hon. Mark L. Hill, Representative to Congress from Maine, dated Jan. 13, 1821, in favour of the passing of a Bankrupt Law the present session. Mr. L. remarks, that the former national law did not exist a sufficient time for a fair experiment, and that the objection, that the people of these States are not ripe for that severity of penalty, which ought to be attached to such a law, should not deter Congress in the discharge of their duty.

Sacrilegious Robbery.—St. Patrick's Cathedral, New-York, was entered on Sunday night, and robbed of the following articles, viz. a large Crucifix, about 36 inches high; a smaller do. about 18 inches high; a guilt Ostensary, which is used at Vespers, in exhibiting the Holy Sacrament, is about 18 inches high; a Silver Pix or Cup, shaped like a common glass goblet, having a foot, containing about 3 gills; the top of a Crosier, or Bishop's Hook, being a portion of a circle with a stem, and may be compared to an Ornamental Hook: a quantity of Gold and Silver Fringe, torn from the vestments.—The collection made for the poor of this city, amounting to about 100 dollars in Bank bills, silver dollars and some small coin, among which was a piece of Russian coin, about the size of half a dollar. A liberal reward will be given for the detection of the thief or thieves, and the recovery of the property.

FIRE!—At New-York Feb. 11, between 1 & 2 o'clock a fire broke out in a small frame building used as a factory, on the corner of Bank and Greewich-st. in the village of Greenwich, which with the adjoining factory, and a brick front house on Bank st. and two frame tenements on Greenwich st. were entirely destroyed. In the factories there were 22 looms, with 200 yards of cloth, and a calender press burnt.

It appears by the annual report of the Inspectors of the State Prison in the city of New-York, that the number of convicts by the last report, and admitted there during the last year, is 835, of which 231 have been admitted during the year. There have been discharged by extiration of sentence 42, pardoned 189, deceased 35, in the whole 255, leaving 580 now confined in the prison. The elementary branches of education are taught there, and divine service is regularly performed twice each Sunday, and religious instruction given. The expence of the institution for the year ending on the 31st of October, 1820, is $40,000, of which, something over $31,000 is paid by the labour of the convicts.

A late act of the Legislature of New-Hampshire enjoins it on selectmen to post the names of all tipplers in taverns, dramshops, &c. and tavern-keepers & retailers are subject to a fine of $10 for selling liquors to such tipplers after being posted. The operation of this law will doubtless bring many to the *post*, unless they mend their ways.

MARRIED,

At Malden, on Tuesday evening, by Rev. Mr. Green, Capt. George Winslow, of Boston, to Miss Elizabeth Ried, of the former place.

At Newbury, Mr. Charles Jaques, to Miss Marcy Thurlo.

At Newburyport, Mr. Moses Chase, to Miss Hannah Allen.

At Bradford, Mr. Wm. Crombie, of Boston, to Miss Hannah Gage, of the former place.

DIED,

Departed this life on the morning of the 10th inst. after an illness of several weeks duration, JAMES PRINCE, Esq. U. S. Marshal for this district.

At Paris, the Duke de Dacres, formerly Minister of Marine, of wounds received from an explosion of powder placed under his bed, by a servant, who had robbed him of 9000 francs, and who, to escape, leaped from a window, and died from wounds received by the fall.

At Richmond, Virginia, John Lawrence, Esq.

At Norfolk, Mrs. Elizabeth, consort of Lieut. Robert Rose, of the Navy.

At Burlington, Mr. Moses B. Walker, aged 33 of Charlestown.

At Amherst, N. H. Mr. Amos Truell, aged 21—also, the wife of Mr. Samuel Truell.

At Concord, Mrs. Sarah Payson, aged 74, wife of Stephen Payson, late of Roxbury.

At Concord, Mr. James Walker, aged 81; one of the oldest and most respectable inhabitants of the town.

At Bradford, Mrs. Abigail Mitchell, aged 88.

At Brighton, Capt. Dudley Hardy, aged 70.

At Brookline, Mrs. Susannah Csoft, aged 70.

At Roxbury, Mr. Nathaniel Currier, aged 36.

At Malden, Mr. David Sargent, aged 69.

At the Alms House in Dorchester, Mr. Thomas Withington.

At Windsor, Conn. Mr. Pelatiah Allyn, aged 25. After distributing between one and two thousand dollars among his connexions and friends, he gave $200 to the foreign Missionary Society—$100 to be distributed annually to the poor in the parish of Wintonbury—$50 annually to improve the singing in the Presbyterian society in Wintonbury—and the remainder, an income amounting to between two and three hundred dollars annually, to be kept as a permanent fund forever, for the support of preaching the gospel in the Congregational Society at Wintonbury.

Merrill's Seven Sermons on Baptism.

JAMES LORING, has for sale, at his Bookstore, No. 2, Cornhill, a few copies of "The Mode and Subjects of Baptism examined, in Seven Sermons." To which is added, a Miniature History of the Baptists. By Daniel Merrill.—Tenth Edition. Price, 37 1-2 cents. Feb. 17.

WANTED (Jan. 13.)

A PERSON of good recommendations and religious character, to take charge of a modern brick house, pleasantly situated, and a small family of 2 or 3. To a widow, or single person, (between 25 and 35) who may, if necessary, come with a Child of 10 or 12 years, as an assistant, and who is for economy, industry, and a religious disposition, respectable, the place might be permanently agreeable. Also, wanted in a Store, a Boy of good disposition and education, of about 13 years. Direct a line, which will meet with respectful attention, to C. B. A. at this Office, or inquire verbally.

☞A preference to some from the Country—and to a person who is in *Life* more than in *Words* religious, every reasonable accommodating alteration and compensation would be made. 4w.is.

SACRED POETRY.

ST. AUGUSTIN'S SEEKING GOD.

An old Copy of Verses by an unknown author.

I sought Thee round about, O Thou my God!
To find thy abode.
I spoke unto the Earth, who answer'd me:
I am not He.
I ask'd of Creatures there contained, all
In general;
They with one voice proclaim,
That none amongst them challeng'd such a Name.

I ask'd the Seas, and all the Deeps below,
My God to know.
I ask'd the Reptiles, and whatever is
In the abyss;
Ev'n from the Shrimp to the Leviathan
My inquiry ran;
But in those deserts, where no line can sound,
The God I sought for was not to be found.

I ask'd the Heav'ns, Sun, Moon, & Stars; but they
Said: we obey
The God thou seek'st. I ask'd what eye or ear
Could see, or hear
What in the world I might descry or know,
Above, below;
With voice unanimous all those things said
We are not God, but we by him were made.

I ask'd the World's great universal mass,
What that God was;
Who with a mighty and strong voice replied,
As stupified:
I am not He, O man! for know that I
By him on high
Was fashion'd first of nothing, thus instated
And sway'd by Him by whom I was created.

I thought then I might find Him out in Star;
But was as far
As at the first: for in Revenge and Rage,
In spoil and strange,
Where unjust quarrels are commenc'd, and might
Takes place 'bove right,
Where zeal and conscience yield way to sedition,
There can be made of God no inquisition.

I thought then I might find Him out in peace;
But soon 'gan cease:
For in the City there was selling and buying,
Swearing and Lying;
In th' Country craft in simpleness array'd,
And then I said:
Vain is my search, altho' my pains be great,
WHERE MY GOD IS, THERE CAN BE NO DECEIT.

MISCELLANY.

EDUCATION OF CHILDREN.

Extracted from the Rev. Mr. Chapin's Century Sermon.

It ever has been, and ever will be the duty of parents to instruct their children in human knowledge, and to bring them up in the nurture and admonition of the Lord. But there are periods in the world when this duty is more highly important, than at other seasons. We, my hearers, are highly favoured in being permitted to live in such an age of unprecedented activity, and numberless devices, to benefit mankind. A vast field is opening before us, and great events are to be achieved between us and the glories of the millennial state. It is of the greatest moment that those, who are to be the instruments of accomplishing these great works, should be prepared for their allotted labors. We should labor to instruct our children into the history of divine providences, and of the travail of the church thus far in her militant state. We should show them that many signal prophecies have already been fulfilled, and that many of the richest promises of mercy are yet to be accomplished. And thus we may present them with a view of the ground of encouragement to the friends of Zion. Above all, it should be our daily and fervent prayer to God, that they may be eminently a generation to serve the Lord. Though much is doing to instruct the rising generation, yet they are not out of danger. Error and wickedness still abound. The enemies of all righteousness yet survive, and are busy in seeking to turn away many from the faith. It is among the rising generation that they are most sanguine of gaining proselytes. The thoughtless youth, whose mind is vacant of religious principle, they will be active in alluring into the vortex of ruin. It was a young man, *void of understanding*, whom Solomon saw through the casement of his window, in the twilight of the evening, enticed by the fair speeches of an harlot, to go to the "house, that is the way to hell, leading down to the chambers of death." How much do the volatile youth, when their passions are warm and impetuous, need the frequent cautions and counsels of age and experience? Those parents or guardians, who are the favored instruments of the instruction, the awakening and conversion of their children or wards, perform for their posterity one of the most important services. To engage in this labor of love, you are furnished with the most powerful motives. Moses, you well remember, was nursed by his mother, after he was drawn from the waters of the Nile. She unquestionably early taught him the character of Jehovah, his merciful dealings with his people, and his purpose to emancipate them from the slavery of Egypt. These instructions, enforced by the blessing of heaven, preserved him in his juvenile years, amid all the profligacy of the court, and prepared him to become the future deliverer, guide and legislator of the people of God. "In the city of London lived a poor and obscure woman, who brought forth a son, who at his birth was laid aside as dead. But through the assiduities of the nurse, the expiring flame of life was rekindled. This child his mother took and brought up for God. Before he could read, she taught him the history of the old and new Testaments by the assistance of some Dutch tiles in the chimney of the room, where they usually sat. Ah! little did this pious mother think that she was then training up the famous Philip Doddridge, who appeared in the kingdom of God as a star of distinguished radiance."

Those of you who have read the life of the late celebrated John Newton, will recollect, that the instruction, which his mother gave him before he was four years old, made such a deep impression on his mind, that they were not effaced during all his years of dissipation. They kept him from entire apostacy to open infidelity, and were, unto God, among the means of his conversion, and his becoming a distinguished minister of Christ. This Mr. Newton was the earthly agent, in the conversion of Mr. Scott, the famous commentator on the sacred scriptures, whose works will continue to benefit the church, long after the author shall have slumbered in the dust. The same Mr. Newton was the instrument of the conversion of Claudius Buchanan, who in his youth strolled the streets of London, and accidentally heard this servant of God. This man, by his travels, his researches and publications, has lighted up a missionary fire, which may shine with continued brightness until the general reign of Christ. Look now at this assemblage of good, produced by the labors of these three eminent men, and remember, that so far as human means deserve to be mentioned in any case, all this may be traced back to the instructions which a little child received from his pious mother, before he was four years old! How encouraging these examples! You, who are the true followers of Christ are engaged in building up the spiritual house of God, which is to be of far greater fame, than that of Solomon. If, by your prayers and instruction, you are instrumental in the conversion of a single individual, you will bring a lively stone for this building of God, which will be infinitely more valuable, than all the gold of the universe.

SENTIMENTS ON MARRIAGE.

The following extracts are from men of approved piety, and judgment:

"Nothing is more ensnaring to souls, or more destructive to religion, than the marriages of God's people with those of no religion, or of a false religion. If believers connect themselves with unbelievers, their views, principles, pursuits, and satisfactions, must be discordant. The believer will be retarded and interrupted in his religious exercises, or his various duties in the family, in the church, and to mankind; or be drawn aside from them. And what cordial and comfortable intercourse can be maintained between the righteousness of the one, and the unrighteousness of the other party? What fellowship can there be, in the most important matters, between the children of the light and those of darkness? Such persons will draw different ways; & counteract each other's purposes; so that the unbeliever will prove (instead of an help-meet) a cross, a snare, a clog, and a hindrance to the believer. Improper marriages have ensnared the wisest men, have always led to apostacies, and have tended to the ruin of succeeding generations. The children readily imbibe the principles of the infidel or ungodly parent, and soon forget the very language or appearance of piety; or substitute a corrupt religion in the stead of that which comes from God, and leads to him.

"The fond hope which numbers indulge, who marry with ungodly persons, of being instrumental to their salvation, stands exposed throughout the Scripture. The wisest and best of men are more likely to be corrupted by the converse of a beloved, ungodly companion, than to bring such an one to a sense of serious religion. Considering the state of human nature, the case is as desperate as that of a healthy person associating with those that have got the plague, who is vastly more likely to be infected himself than to recover them; & the Lord's prohibition of such marriages declares them to be means which he doth not generally use for that purpose." SCOTT.

"If a believer marries an unbeliever, the miseries that ensue are endless. Were they determined, in kindness, to grant all they could to each other; yet they live as in two separate worlds ---- There is a great gulf between them, which cannot be passed without the Grace of God; on which, while all should hope and pray for it, none should presume.—They cannot taste the same pleasures, nor share the same sorrows, nor pursue the same objects, nor walk in the same path. What hope, then, can there be of comfort? Every christian finds the corruptions of his own heart, the snares of the world, & the devices of satan, together with innumerable secret anxieties, quite enough to struggle with, in his journey to heaven, without adding another to his difficulties" CECIL.

"Give not your unborn offspring a father, whose example you must teach them to avoid. Choose not for your companion on earth, one from whom, as often as you reflect, you must hope to be eternally separated. The woman who regards her eternal interests, and those of her future offspring will tremble at submitting to the superintendance of a man, whose dark and cheerless mind is unillumined by visions of a better world. Even if she had *good* grounds to rely on the virtue, tenderness, and generosity of such a partner, (which I greatly doubt;) even if she be previously assured that he will never seek to unsettle her faith, to restrain her devout exercises, or to interfere with the religious education of his children; even if she know that he will always pay an *outward* respect to faith and piety; though assured that no word will ever escape him, which shall betray his secret contempt and incredulity, (what impossibilities am I now admitting!) if her fears are lulled, can her affections sleep? Can she be happy, while she views in her kind and faithful partner, her bosom friend, the father of her children and source of all her earthly happiness, a rebel to his God, a self devoted son of perdition, from whom, after death, she must without an interposition of divine grace, pray to be disjoined forever."

Mrs. West to a young Lady.

[It may be necessary, for a distinct apprehension of the following address, to remark, that it was occasioned by reading the article in the Christian Disciple for November and December, purporting to be a Review of Southey's Life of Wesley. In this Review, our correspondent conceives unwarrantable and uncandid reflections are cast on those Christians denominated Methodists.]

[Communicated for the Watchman.]

To the Editor of the Christian Disciple.

SIR—I shall offer no apology for the liberty taken in thus addressing you, as you yourself have rendered it altogether unnecessary by the unprovoked and unjustifiable attack upon the order of Christians called Methodists, made in the last number of the publication under your editorial charge.

I had understood that the great and leading characteristic of the writers in the Disciple was *charity*—indeed is not this christian virtue the boast of Unitarians generally?—Charity, in the fullest sense of the term—Considering as they did, the christian world as one great family, children of the same Father, partakers of the same privileges and hopes, bound to the same kingdom of glory and happiness—and however divided into sects or denominations of christians, yet that a common sympathy should pervade and govern all. But alas! how was the writer disappointed, when he read so manifest a violation of the great law of love as the article complained of is considered to be. You have labored under what is called a "Review," of 15 pages in length, to bring into contempt our professions, our practices, and some of our christian ordinances—charging us with the belief of doctrines which we disavow—selecting from our history instances of misconduct, where the sole intention could only be to set us up to your readers as objects of ridicule—instances too which were either misrepresented, or where we were in no wise accountable for their commission.

The expressions in the Review are somewhat guarded, but the intention of them, we think, cannot be mistaken. Our time, nor will the limits of a single letter allow us to even touch upon those circumstances of the religious history, (if so it may be called) of the last ten years, of this and a neighboring state, in which our friends the Baptists, as well as some other orders of the christian community, are in our humble opinion, alike deeply interested with ourselves—for we do not believe that a spirit of excision, which we are sorry is but too evident, would be at all satisfied with a triumph over us: But not to enlarge on this head, permit the writer to enquire—Have the Methodists ever injured you? "*You are a witness, and God also, how justly and unblamably we have behaved ourselves among you.*" I had supposed that at the present day of boasted light and liberty, there were few, if any, who believed that any other effect would come of a persecuting spirit, than to build up the sect that was the object of attack. Does not experience, so far as we may gather it from Church History, teach us this? and where, my dear sir, is there a person better able to know this, for a young man, than yourself? Do we not also live in a land of liberty? Does not the Bill of Rights guarantee "to every denomination of Christians the worshipping God in the *manner* and *season* most agreeable to their own consciences"? Does it not also provide "against the subordination of any one sect or denomination to another"?—Why then do you use such authoritative language, speak of us as a "new sect"—and whatever we may have been, yet that as our ministry becomes more ignorant, we shall become more dangerous to society! This seems rather to be somewhat reversing the order of nature. We were led to suppose, that every generation grew wiser as it grew older, and that such improvements were making in our system of education, as that we might promise ourselves much from the future talents and usefulness of the rising generation. But you would fain imply that we were an exception to this rule. Where is your proof for this any more than for your other assertions and implications against us? Do the Methodists despise learning? They may not boast of so liberally endowed an Institution as you have at Cambridge, but they are not destitute of them in this country so much as you may think for—and if you ask where they are, the writer must give this laconic answer, that you had better made the enquiry before. Nor of our men of learning can we boast as you do, nor is it to be expected we should—for as you say, we are a "new sect." Give us time and opportunity, and posterity will add the rest. As it is, however, of those who have gone to their rewards, I would name a Wesley, a Whitfield, an Asbury, a Fletcher, Dr. Coke, and many others, who will long be held in respect for their piety, erudition, zeal and many christian virtues. Of those now living, delicacy forbids my naming them.

The Review admits "that Methodism effects good, particularly in the lower classes, by converting the abandoned reprobate into the conscientious, upright man—the careless, bold offender against the laws of God and man, into the sincere christian and obedient citizen;"—but proceeds to enquire, "are we to encourage and support Methodism as a good religion for the poor and ignorant? *We think not.*" And then the Review calls upon "the Rulers of the land to provide all possible means of instructing and enlightening the mass of the population," for what purpose? Why, to put down Methodism. We would ask with one of old, Why, what evil hath it done? Do not condemn us unheard. If we are in error, we pray God to enlighten us.—(However much we may be in error, it is not deemed by you, Rev. sir, so essential as to preclude your admitting into membership with your churches those from our societies, who from circumstance of marriage, or some other cause, have joined themselves to you.)—Is not the word of God the only trial for our faith and practice? With honest hearts, with a single eye to the truth, and with fervent prayer, would we repair to this standard. But it is not for *you* to judge us. There is ONE who will judge us all at the great day. There may God, of his free grace in Christ Jesus, grant you and me a happy meeting.

I shall now cheerfully resign my pen to those abler by far than myself, to notice more fully your strictures upon an unoffending, but numerous and greatly increasing class of Christians, too numerous to be put down by any ordinary, nay by any *human* efforts; & in the mean time subscribe myself, Reverend sir,

Yours, respectfully and affectionately,
LAICUS.

PRESENTATION OF A WELSH FLAG.

[From a London Paper of Nov. 1820.]

Some months since, a Cambrian Society was formed to promote preaching in the Welsh language, on board of ships in the Thames. At a recent meeting of the Committee, the Rev. G. C. Smith, of Penzance, recommended the establishment of Welsh Prayer Meetings, and offered to have a flag made, as a signal. On Sunday last, the 5th inst. this minister, accompanied by Captains and Seamen from different parts of the Thames, and members of the Bethel Union Society, attended on board the "Hope," Capt. Jones, of Aberystwith, to present a Welsh Flag publicly, on the part of this Institution, to their Brethren of the Principalities. The "Hope" lay in a tier of ships off Pickle Herring Straits, opposite the Tower; her deck was crowded—several respectable females attended—the new Flag was very large; a blue ground, yellow star, and a dove, with an olive branch in its mouth, & the words "Cyfarfod Gwiddi," signifying Prayer Meetings, in large white letters, adorned the centre. Mr. S. stood by the helm abaft; a studding sail boom was raised perpendicular close to him, and supported by two seamen; one part of the Flag was lashed to the upper part of the boom, and the fly of it was carried out and made fast to the main rigging on the larboard side. The service commenced at 11 o'clock, by reading and prayer: a pious captain and sailor from the Lower Pool, implored a Divine Blessing. Mr. S. then addressed the assembly from Psal. xx. 5. "In the name of our God we will set up our banners; the Lord fulfil all thy petitions." He remarked, that banners or standards were usually raised to distinguish an army, to invite to battle, or to announce a triumph. Thus the Flag Bethel with English sailors, and Cyfarfod Gwiddi with Welsh. Whenever these were hoisted, they would distinguish them as the friends of religion and social order; invite to the conflict of faith; and announce these triumphs through Christ, the great Captain of their Salvation. The Minister then grasping the pole, expressed his high satisfaction in presenting his Brother Seamen of Wales with the significant Flag; he had long been a Flag Officer in Lord Nelson's Fleet, and raised many a Flag, but none with so much pleasure as this. When England was threatened with invasion, volunteer corps were formed, and colours were presented unto them; but these invited to the shedding of human blood, and the destruction of our species. "Cyfarfod Gwiddi," on the contrary, was the Standard of Peace, the Star directed to the Saviour, the Dove announced the wrath of Jehovah assuaged; and the words Cyfarfod Gwiddi enjoined prayer for all men and for all in authority.—The Church of Old had sung, "His banner over me is love." Such is the Flag now presented to you; it breathes love to God, to Christ, to Man, and to one another. By this shall all men know that ye are Christ's Disciples, if ye love one another. To day you see on this deck sailors and friends of all denominations, who meet to hail your progress in Christianity. May "Cyfarfod Gwiddi" soon be hoisted in every port in Wales, and in every part of the world where a Welsh ship sails. This interesting service closed by a Captain & Sailor belonging to the Upper Pool publickly commending their Welsh Brethren to God.

The approaching Annual Meeting of the British and Foreign Seamen's Friend Society, and Bethel Union, was then announced, and the assembly informed that this Flag would be displayed at the City of London Tavern on that occasion. By a curious coincidence, the Tower guns, for the 5th of November, fired their salute just as the Meeting closed.

The Reading of the Bible

It is greatly to be feared that many undervalue *the* PRACTICAL EFFECT *to be derived from the reading of the Bible.* They are apt to say, at least to themselves, "I am already acquainted with the contents of the Bible; I can meet with nothing in it which is not familiar to me;" and, therefore, while they are forward enough to press the reading of the Scriptures on the ignorant and illiterate, they hold themselves excused from making it their own daily study. But this proceeds from a mistaken view of the office, and effect of the Divine revelation contained in the Scriptures.—The Scriptures conduct, as it were from the Fountain of Light, those beams of light which are intended to warm and invigorate the heart. We should come to them, in order to drink into their spirit—to catch a measure of the spirit which breathes and burns in them, the holy glow which pervades and animates them; that our hearts, exposed to their influence, may glow also, and that our souls may be modelled after them, and assimilated to them. Sanctification, be it remembered, is not the effect of some new truth never known before: it is not the effect even of critical accuracy respecting orthodox doctrine: it is *the spirit of the Holy Writings imbibed by pondering on their contents, while we seek the Divine influence to render their use effectual.* In the sacred field of scriptural truth, we breathe a different atmosphere from that of the world: we tread on holy ground: we are strengthened by every high and holy motive: God is with us, and all around us partakes of God, partakes of the Spirit which animated the Martyrs, which inspired the Prophets, which formed the Apostles, which has converted sinners, and sanctified the Church in every age.

[Ch. Observer.

COLUMBIAN COLLEGE.

The bill to incorporate the Columbian College, in the District of Columbia, having previously passed the senate, has passed the house of representatives, and wants only the signature of the President to become a law. It is not probable this sanction will be withheld. This Institution may therefore be said to have a legal existence among us.

It is conceded, that this College is not such an institution as we should [illegible] University of the Metropolis to be, [illegible] is probable, had the people of the Distric[illegible] been generally consulted, it would [illegible] been differently constituted. But there [illegible] in it nothing exclusive. We have no [illegible] that Congress will not establish a Natio[illegible] University; and it is to individual fri[illegible] and to individual enterprise that, for [illegible] time at least, systematic education must be confided. If, in its progress, this [illegible] stitution be not generally approved, [illegible] Institutions will spring up; if the same [illegible] zeal can be embodied to rear them in the face of every difficulty, as has been discovered by the fathers of this undertaking.

On the whole, though this Institution may be under the general direction of persons of a particular religious denomination, we trust it will be found to be under the management of liberal, as well as learned Professors, and that we shall be able to give to the Baptists all the honor of having established it, without the least apprehension of its being devoted to sectarian purposes.—*Nat. Intelligencer.*

It is very gratifying to find such instances of Christian Benevolence, as that mentioned in the obituary notice of Miss DICKINSON, of Middletown, Connecticut. This Lady gave by her will *One Thousand Dollars* to the American Bible Society.—Legacies to that Society have been given in a number of instances, by pious individuals, since the formation of the Institution, and we notice with peculiar satisfaction that they are apparently becoming more common.—*N. Y. D. Adv.*

Watts's Improvement of the Mind, with Questions.

JAMES LORING, has just Published and for Sale at his Book Store, No. 2, Cornhill, price 63 cents half bound and 65 cents in sheep, and lettered:—

The improvement of the Mind. By Isaac WATTS, D. D. to which are added, *Questions adapted to the Work;* for the use of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind;* of which the radical principles are indeed to be found in Locke's *Conduct of the Understanding;* but they are so expanded and diversified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others may be charged with deficiency in his duty if the book is not recommended." *Dr. Johnson's Life of Dr. Watts.*

☞The above volume contains the whole of the First Part of Dr. Watts's Improvement of the Mind. This is believed to be sufficiently complete in itself without the Second Part, and more particularly suited to the capacities of Young Persons. Both Parts might render the Work too expensive for many scholars, and thus exclude the whole. As this First Part was originally published in a separate volume, it is plain that the excellent Author did not consider it as having an indispensible connexion with the Second.

Also—Mason's Treatise on Self-Knowledge, with Questions adapted to the work, for the use of Schools and Academies; Doddridge's Rise & Progress of Religion in the soul, with an Index now first added, Florian's William Tell, or Switzerland Delivered, with a frontispiece.

Gulliver's Travels, by Dean Swift, containing five illustrative cuts.

First Catechism for Children, containing Common Things necessary to be known at an early age. By Rev. David Blair.

In the Press, Edwards on the Affections, abridged by Ellerby. From the London edition. To which will be added an Index of Subjects. Elements of Orthography, by way of Question and Answer. Jan. 13.

WANTED (Jan. 13.)

A PERSON of good recommendations and religious character, to take charge of a small brick house, pleasantly situated, and a small family of 2 or 3. To a widow, or single person (between 25 and 35) who may, if necessary, come with a Child of 10 or 12 years, as an assistant, and who is for economy, industry, and religious disposition, respectable, the place might be permanently agreeable. Also, wanted in a Store, a Boy of good disposition and education, of about 15 years. Direct a line, which will meet with respectful attention, to C. B. A. at this Office, or inquire verbally.

☞A preference to some from the Country—and to a person who is in *Life* more than *Words* religious, every reasonable accommodating alteration and compensation would be made. 4w.

THE COLUMBIAN MUSEUM,

Tremont-street, next the New Court-House,

IS open for the reception of Company every day, the Sabbath excepted, and Illuminated (more or less) five Evenings in the week.—Its contents are too numerous to particularize, of Natural and Artificial Curiosities, collected from various parts of the globe, and comprising a great a variety, and number as can be found in any institution of the kind in the United States, and fills a building nearly an hundred feet long, and thirty wide, with a gallery around the whole. *Also*, lately added, the KING and QUEEN of England. Admittance 25 cents, without distinction of age.

N. B. An elegant double action Organ, for sale as above. Jan. 13.

Mowhee, a young New Zealander.

JAMES LORING, No. 2, Cornhill, has for sale, Memoir of Mowhee, a young New-Zealander, who died at Paddington, Eng. in a letter addressed to the Rev. Josiah Pratt, Secretary to the Church Missionary Society. By Rev. Basil Wood. Suitable for Sunday Schools. Price 6 cts. single. 50 cts. per doz. Also, just published, Memoirs of the Life and character of *Mrs. Sarah Savage*, sister of Mathew Henry, D. D. the celebrated commentator. With a preface by Rev. William Jay. Price 75 cts. bound.

☞Sabbath School Rewards elegantly engraved on copper-plate, at various prices.

JOHN MEAD, BOOK BINDER.

HAVING recently established himself in Business, respectfully solicits, of Booksellers and others, a share of patronage in the line of his profession. As his Bindery is situated in Charlestown, he flatters himself the Inhabitants will duly encourage him in his New Establishment.

BOOKS AND STATIONARY,

For sale at Store opposite Rev. Mr. Walker's Meeting-House, Main street.

Charlestown, Jan. 1, 1821.

Blanks for sale at this Office.

Ch[illegible]

No. 11...Vol. I[illegible]

EDUCATI[illegible]

[Communicated for the [illegible]

AN ADDRE[illegible]

Delivered by H. J. KEN[illegible] second anniversary of the [illegible] Education Society of Yo[illegible] "*On the importance of k[illegible] being associated in the ch[illegible] ten years.*"

In acceptance of the ho[illegible] pointment, the speaker [illegible] sion with diffidence and [illegible] cause, with feeble strengt[illegible] tain the cause of educa[illegible] with a humble talent, he [illegible] fore this audience, the ad[illegible] ples of momentous and [illegible] them, to their country, an[illegible] general.

How bright and aus[illegible] morning of creation!—[illegible] associated together—reg[illegible] mon bounty, and ineffa[illegible] heaven: But scarcely ha[illegible] choir shouted and ceased [illegible] praise, than the progenito[illegible] family fell into spirit[illegible] death: All nature immer[illegible] penetrable gloom, perpe[illegible] and to labor in distress.

Man had revolted from [illegible] to God, and that moment [illegible] ment from beyond the em[illegible] To refuse obedience to a[illegible] ternal in its duration, [illegible] sanctions, infinitely wis[illegible] requirements, were to inv[illegible] ly to involve this awful [illegible] consequence; or truth a[illegible] everla-sting pillars of he[illegible] torn from their base, and [illegible] itself had fallen to ruin.

A plan for his recovery [illegible] ion & power of Satan: a p[illegible] and finisher was Jesus [illegible] nounced. It thrilled the [illegible] invoked their songs. U[illegible] catch the sound, they swe[illegible] it through unbounded sp[illegible] ligence is borne in seraph[illegible] der worlds; and again, [illegible] "the morning stars sang [illegible] the sons of God shouted [illegible]

This wondrous plan [illegible] objects than rebellious m[illegible] to the circle and family [illegible] prepa[illegible] for the labors [illegible] ments of life, and the [illegible] his fallen state, were ob[illegible] yet of vast importance [illegible] given, and [illegible] ter, infinite Wisdom [illegible] ture and illumination of [illegible] just in proportion to the [illegible] will be the increase of his [illegible] ligence and usefulness.

The brute answers the [illegible] of his existence, by instinc[illegible] But man, by the improve[illegible] cise of the faculties of his [illegible] given him for his suprema[illegible] imals of the field, and fo[illegible] glory. To cultivate the[illegible] alt and dignity, to awake [illegible] give it scope; but to neg[illegible] and degrade,—to neglect [illegible] him a savage, nay, a beast [illegible] midst of civilized and p[illegible] But all the powers of t[illegible] are by reason of sin perve[illegible] every thing else, that ap[illegible] life, lie within the empir[illegible] death. To reclaim them[illegible] grading and ruinous cons[illegible] postacy; to restore the [illegible] and to endow them with h[illegible] quire the living and eve[illegible] ples of that grace, pledge[illegible] plan of redemption. [illegible] knowledge, combined wit[illegible] charms of virtue and piet[illegible] ornament the mind, and [illegible] the worth and dignity of [illegible] ture; he assimilates to a[illegible] gence; he feels an ardou[illegible] and raptu[illegible] of love, like t[illegible] in the bosom of angels, [illegible] can rejoice and weep upo[illegible] tem of universal philanth[illegible] for knowledge, and *this* a[illegible] the soul for more; he e[illegible] afresh; finds it, and still [illegible] does not like the leader [illegible] far off from Pisgah's top [illegible] once the promised land.

Knowledge under th[illegible] ence of religion is "earth[illegible] ment, and heaven's fa[illegible] In this view, let us [illegible] march; for indeed it is [illegible] acquisitions of one gene[illegible] basis of the next. It is [illegible] give a minute or historic[illegible] progress of knowledge; [illegible] the glories of its present [illegible] triumphant power. It [illegible] quests into every count[illegible] the globe, leaving to the [illegible] despoliation and slaver[illegible] brightest achievements, [illegible] and lustre to their gover[illegible] advances under the auspi[illegible] Emperors and by the e[illegible] and Empires. No tyran[illegible] er oppose its progress. [illegible] frown can damp its ardo[illegible] confirmation of the ho[illegible] knowledge will soon c[illegible] the waters cover the sea.